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WEEKLY REVIEW.

—The friends of the Rev. W. A. and Mrs. Moore of Basim, Berar, will be grieved to hear that they have been called to part with their little one. Bro. Moore says, Apl. 29th: "The dear Lord visited us and took away our little Emily yesterday. We praise him that He tests us sometimes and that now no questioning concerning his doings comes up into our minds. We gladly, I may say, gave her up to him when she was born, and when he asked for her we gladly, though with tears at parting, say 'Yes.' Bless his name for his glorious salvation.

—We had the pleasure of receiving a letter from Dr. Thoburn, by this week's mail, dated Hackensack, N. J., March 28. We gladly share it with our readers. It will be found in the columns following these weekly notes.

—Another case of ruptured spleen is reported from Calcutta. A Mahomedan tailor visited a steamer and after doing some sewing for an English sailor was ascending a ladder to the deck when the sailor *gave him a shove*, which appears to have caused the death of the poor man.

—It is 25 years we think since we first maintained in these columns that the Government expenditure on Education would be best bestowed on the classes that had not the means of procuring it for themselves, rather than on those who had the means of procuring it. We urged that there was a great deal of wealth among a portion of the inhabitants of this country, and a readiness to expend it on those things in which they were interested. With regard to education it has now for many years been seen to be a *sine qua non* under the present regime, a condition of success and influence. Instead of supporting a few young men [illegible] well-to-do classes, at an expense of [illegible]700 or 800 each per annum, in Government Colleges, we argued that this money should be used for the support of Primary Schools, where the millions might learn to read, write and cipher. We maintained that the gentry would—if the responsibility were thrown upon them—establish for themselves collegiate institutions with European professors. Of course, these views were very unpalatable unto many. Men always dislike any increase of the burden of responsibility, though after they have once been compelled to try it, they have found its results admirable. Well, within a few years, some of our Native friends have begun to see that some such modification of the present system is desirable, and the Ferguson College, under Native management has come into existence in Poona. The Government are now proposing to amalgamate this with the Deccan College, that is, to bring the latter under the same banner of independency that the former is under. There are many outcries and many protests; but Government is committed to the long-neglected work of extending primary education, and it will not be long before the higher classes will find that it is in their power to procure for their children the superior education that is needed. Lord Reay, in a speech delivered at Satara the other day, has very frankly stated the matter as regards the two colleges to be made one, and plainly intimated that, although the change will be gradual, yet "Government have settled the conditions under which they believe that higher education in Poona may, with safety, be left to its own development, and the application of public funds turned to the best account."

—We learn with deep regret, from the *Missionary Herald* for April, that the Rev. William Wood, for many years a Missionary of the American Board in Western India, died in Hartford, Conn., February 22nd last. The writer was in the same class in the Union Theological Seminary, New York, with Mr. Wood, from 1844 to 1847, and came to India with him and his wife, landing in Bombay Jan. 19, 1848 after a voyage of nearly six months. After a year or two of missionary life in Bombay, Mr. and Mrs. Wood were transferred to Satara. Mr. Wood retired in 1872. We published some months ago a letter from Mr. Wood giving an account of the death of his only-surviving son.

—When the writer, as above mentioned, entered the Union Seminary in 1844 he found in the Senior class Mr. Howland, a student who had decided to come to India, and who in 1845 came with his wife to Ceylon. In process of time their son, Wm. S. Howland, became a missionary in S. India. Last year this son and his wife returned to America. The *Missionary Herald* conveys the sad intelligence that both Mr. and Mrs. Howland died, within 42 hours of each other at the Missionary Home, Auburndale. They left three children. The Madura mission will deeply feel their loss. Many will sympathize with the Howland seniors, still in their field in Jaffna. Mrs. H. died of pneumonia. We see it stated that Mr. H.'s death was caused by candy purchased in Montreal.

—We have much pleasure in drawing the attention of our readers to the communication from the Rev. Mr. Bell in our correspondence columns. We believe his views to be quite scriptural. The importance of the blessing referred-to can hardly be over-estimated, but nothing is so fatal to its continuance as for a person to confide in it. As we cannot garner up sunlight so we cannot garner up our blessings for future use, but must continue looking to Him in whom are all our springs. The seed that remaineth in us is the seed of faith in Christ. Look at 1 John 3 : 21-4. Some one may say that the Apostle is arguing in a circle; but this circle is the orbit in which the soul moves around the Sun of Righteousness, always abiding in his rays.

—A correspondent favours us with the following extract from a work printed in Mangalore, with the sanction of the Roman Catholic authorities (*permissu superiorum*) under the heading of "Protestant Missionaries."

"Missionaries? Who and where are they? What conversions have they made? The Protestant Church had indeed, and has still, a large number of high-salaried gentlemen, living in the large towns of India, China and other pagan countries, surrounded by all the comforts of civilized life and the appendage of a numerous family, preaching every Sunday at most to half a dozen or so of converts who are generally their own servants, or people highly paid for their attendance, behind closed doors, and, though protected by British bayonets, nevertheless ready to run away at the slightest sign of danger—persons of that kind you have indeed many. But true missionaries, persons ready to penetrate the interior, and to put up with the inconveniences of climate, food and lodging to be met there, persons to preach the Gospel in open day-light, and in defiance of the cruel edicts of the Pagan authorities or the infuriated mob, persons finally, ready to sacrifice every thing, even life itself for him, who laid down first His life for them, persons of that description I say you have none, nor will you ever have them."

Our correspondent is indignant that such calumnies should be promulgated under the sanction of the Roman Catholic Church, and asks if the parties who issue them may not be prosecuted. We do not think it at all necessary. Wisdom is justified of her children. We have been hearing a great deal lately about the magnificent displays made in connection with the arrival of dignitaries of the Church of Rome, who claim to be treated as lords and princes and at whose feet all the faithful are required to fall. All that the Protestant missionary has to do is to study to please the Master whom he serves and to walk according to the example left him by the Saviour. The people can judge for themselves who have most of the Spirit of Christ and who seek their own. Let us be stirred up by these misrepresentations to cleave more closely to the truth, and to give more unquestionable proofs of our devotion to Christ. The very fact that such gratuitous attacks are made by Romish priests, shows that they feel the necessity of prejudicing the minds of their people against those who offer to them the Gospel instead of traditions.

—We have received a copy of the *Dundee Advertiser* of April 7, containing a report of a meeting of the Free Church Presbytery at which the Rev. W. W. Peyton of Broughty Ferry (formerly of Bombay) brought forward a proposal that the As-

sembly be asked to revise the Confession of Faith. Mr. Peyton made a speech that conveyed the impression that he thought the Confession of Faith better adapted to the 17th Century than to the 20th. After considerable discussion the Presbytery decided by 23 to 7 votes not to transmit the proposal to the Assembly. We have also received a paper containing a report of a Lecture by Mr. Peyton on the Darwinian Theory of Evolution, before the Huntly Field Club. Mr. Peyton is a thorough advocate of Darwinism. We may refer to this report again.

—The *Indian Messenger* takes the following from an American Unitarian paper:

"If love, justice, truth, practically applied everywhere, and always, among all men and in all religions, is Christianity, then we are Christian; but if Christianity is this with a dogmatic 'but' and a sectarian 'if' attached, we reject the 'if.' If to believe in the Golden Rule, to emphasize Beatitudes, and to feel the Fatherhood of God and the Brotherhood of the man, is to be followers of Jesus, we humbly desire to be worthy of such fellowship; but if in addition to this we are expected to assent to certain theological formulas regarding his exclusive claim, miraculous power or super-human nature, we refuse preferring the faith *of* Jesus to any such a faith *in* Jesus."

Can a man say that he is a follower of this or that teacher when he selects from the teaching what suits him and rejects the rest? We do not consider a man a follower of Christ who culls some things from the Sermon on the Mount. In fact, he sets up his own judgment above that of Christ, calls the latter to his tribunal, selects some of his utterances and dismisses the next. In the days of Christ there were some who were willing to receive gifts from Christ, but were not willing to receive Christ as the gift of God. Christ sought in every way to make the people understand that he himself was the Bread of Life and that they must *eat* him or be without life. We are to find life in Christ himself and not in a selection from his teachings. He put the thing in a form almost bordering on *cannibalism*, shocking his hearers, in order that he might drive into them the thought that as the Jews in Egypt were saved from death by the lamb which they offered and then ate, so believers are saved by a faith that identifies them with Christ, and unites them with him as the branch with the Vine. Our faith appropriates Christ and his fulness. "Christ in you the hope of glory".

—The Rev. Mr. Meik, writing to the *Indian Chr. Herald* regarding the recent marriage between the daughter of a Native Christian and a Non-Christian Native, says:

It was not the bridegroom who refused to have the Church service read but I refused to marry them according to the rites of the Church, and when I read the required part in Part 6, I intentionally left out the name of the Lord Jesus Christ, not because the bridegroom desired it, but because I would not do it, as the marriage was not, in the proper sense of the word, a Christian marriage and was not performed according to the rites of the Church. No prayer was offered before the ceremony, but after the ceremony I prayed, all in the room kneeling, that the bride and bridegroom may give their hearts to God and be renewed, that they may love and serve the Lord Jesus Christ and glorify God in their lives. This prayer was offered in the name of Christ.

A minister may marry those of whose marriage he does not approve. The responsibility of the marriage is with them, and not with him, provided he does not go contrary to the law. A little reflection would show that much harm might be done by putting upon the minister the responsibility of the marriage. Whether Mr. Meik could properly leave out the name of Christ in the ceremony, we doubt. We are told to do all in the name of the Lord Jesus. Perhaps Mr. Meik thought that this was secured by the prayer that followed the ceremony.

—A. B. C. and H. Y. G. next week.

—It seems very hard to entertain some people. Here is Sir Dinshaw Manockjee Petit; for months there has been daily a place in the columns of our contemporaries headed "Sir D. M. P. Entertainment Fund," and large and small sums from all classes of the community have been pouring in till they now reach the respectable figure of Rs. 18,145. Of what it all means we have but a faint idea; time will tell, we suppose. It is interesting to see such a lot of people banding together to entertain Sir Dinshaw.

—*Amo et Credo:* Declined.

LETTER FROM DR. THOBURN.

Here I am still an exile in this far-off land. Nothing in all the strange turnings of my life has been more unexpected to me than my delay in this country, and yet I can not for a moment doubt that I am here by God's appointment, and that I shall return in his own chosen time. I have recovered in a large measure, but the doctors do not by any means pronounce me well. It seems very probable that my recovery will be complete though very slow. I think it likely that it will require three full years from the time of the accident before I shall be fully restored. The theory now held by some doctors is that the injury was the bruising of a nerve, and one expert has told me that if this be the case the recovery will be correspondingly very tedious, but at the same time it will be complete. There is no end, however, to the theories suggested by the medical fraternity.

I am now visiting the annual conferences, and am speaking at public meetings to the full extent of my strength. Most of the meetings are very encouraging. For some reason I do not find many missionary volunteers in the eastern part of the country. Four-fifths of all who offer are from the west. This is more strange because there are more open doors in the west than in the east. The sentiment of the church is rapidly growing better. On the whole I take a very hopeful view of the outlook not only in respect to our own church, but the other evangelical churches as well. Revivals are extremely common and very powerful. I think our church is adding nearly, if not quite, ten thousand converted members to our communion every month. In some places worldliness is making serious encroachments upon the church, but in going about I seldom come in contact with cases of this kind. Now and then you read of card-playing, theatre-going, and worse forms of worldliness as openly tolerated in the Methodist churches, but I have only in two or three cases had such instances brought under my observation. A year ago a mania for card-playing spread over the country, and it has left some sad traces in some Christian families. I have only, however, seen one pack of cards in a Christian home since I returned to America, and this had the names of authors printed on the back so as to be used for the simple game called Authors. The theatre is very slightly attended by persons bearing the Methodist name in America. Now and then under the plea of a classical or Shakespearian play some Christians are enticed to the theatre, but nothing like a general practice prevails even among the most fashionable circles. We have much less to fear from what are called amusements than from the intense eagerness for making money, and complete absorption in interests which pertain wholly to this present life. I very much fear that we have made a very great mistake in fighting the devil and the world over questions of comparatively trifling interest while surrendering at other points of vastly greater importance. A man who never goes to a dance or a theatre, and who never touches cards, and whose outward life is very correct in a conventional way, may be utterly dishonest towards God, and as eager in his grasp for the good things of this world as any of his neighbours. Consecration has been made very prominent for many years past, but it has been flaunted as a banner rather than applied as a rule in life. Practical consecration of money, and time, and children, and houses, and lands, has been but feebly exacted.

I had no idea of digressing in this way when I began. I wanted to say that while detained in this country our hearts are still in India. I believe God is increasing my love for the dear people of that great empire as the days go by. We feel that we belong to India only, and we expect to spend many years in God's service in that beautiful land. I feel a profound conviction that I am providentially here to enlist young men and women for service in the foreign field. Many apply, and I am sanguine of having a substantial reinforcement to sail before the close of the year. I have not yet heard of the doings of the Central Conference. I was sorry that the Bombay District received so little help at the last Conference. I hope to see to it that some of the men sent out the next time find a place on the western coast. I hope too, that North India, I mean especially the Punjab, may be strengthened.

NOTICES OF BOOKS AND REPORTS.

The Indian Evangelical Review, April. The first article in this is entitled, Was Mahomed an Impostor? and is by the Rev. Dr. Wherry of the Am. Presb. Mission, Saharanpur. Few men are more competent to write on this subject that Dr. Wherry who has given a great deal of his time to Mahomedan literature. It has become of late a kind of fashion among European writers on Mahomed and his system, to extenuate and even eulogize the principal features in his teaching, even to the extent of making him out to be thoroughly sincere in all his claims to inspiration. The fact that Mahomed, in his teaching, antagonized polytheism and idolatry, and admitted many things that are taught in the Old and New Testaments, prepossesses many critics favourably towards Islam, and leads them to think that Christian writers have been influenced by prejudice in their condemnation of a system so different from all heathenisms. The fact also that Christianity, in the days of Mahomed and in the countries with which he was familiar, was so ignobly represented, may well be taken into account, in forming an estimate of the life and work of Mahomed. The principle that *the end justifies the means* was very generally held and acted on by the Christians of the sixth century. Priests claimed the right to set aside many teachings of Scripture, for the purpose of retaining their influence. This principle lay at the very root of the Romanism that was then endeavouring to

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grasp the forces of the Roman Empire. What wonder if a shrewd man like Mahomed laid hold of the same principle to secure for himself the position of the Prophet of the Most High among men? We believe this principle will go far to explain much that seems anomalous in the Koran. In the year 1852 the writer prepared a "Life of Mahomed" for the Tract and Book Society which was published in English, Marathi and Guzrathi, and in this we discussed the subject of Dr. Wherry's article, dwelling particularly upon the wonderful power of self-deception that the human mind possesses. Dr. Wherry shows that the claims of Mahomed are such as are incompatible with the idea that he believed them to be true. Mahomed claims that the entire Koran was a revelation from God to him through the angel Gabriel, communicated in secret interviews carried on through many years. Mahomed must have known that this was not the literal truth. As we have said, he doubtless persuaded himself that the end would be good and profitable. The God that Mahomed believed in was a God that believed in Mahomed, and had a kindly feeling for his weaknesses and chose that he should have the devotion of great multitudes, and had no particular objection to the principle that the end justifies the means. Dr. Wherry establishes his points very conclusively. Perhaps it is a pity, in an article that may be read by Mahomedans to give it a title so calculated to offend. Was Mahommed an Impostor? Well he was, but then his system had more of truth in it than the polytheism prevailing in Mecca in his day, and so this word Impostor does not cover all the facts of the case.

Another article in this number is on "Kabir and his Creed," by Mr. Ram Chundra Bose; it is valuable and instructive. Kabir is shown to have lived in the 15th century, to have been a low-caste weaver, resident at Benares, to have been more a pantheist than a theist, to have been a disciple of Ramanand and to have had for his disciple Nanak Shah, the founder of Sikhism. Portions of the Granth are attributed to Kabir. The number of Kabirpunthis is given by the Census at less than half a million. We incline to think there are many more. As we were reading this article we wondered if the esteemed writer had ever seen the Gujarati book written a few years by a Native Christian, maintaining the correspondence of Kabirism with Christianity, when on p. 439 we found this reference to it: "The writer was informed by a respected Gujarat missionary that an eccentric author was engaged in writing a book with a view to prove that Kabir was no other than the Lord Jesus Christ himself." The book was written and published some years ago, and was noticed in the *Bombay Guardian*.

There are several other valuable papers in this number of the *I. E. Review*.

Minutes of the S. India Annual Conference, held at Madras, Feb. 1887. The Statistical Tables give copious information concerning the work of the Conference in the six districts into which it was divided a year ago, which embrace the length and breadth of India, leaving out Oudh, Rohilcund, &c., occupied by the N. I. Conference. The charges are 30. The Statistics of the Native work are now given distinct from those of the English work. English work, probationers, 449; full members, 1,129; together, 1,578. Native work: probationers, 233; full members, 234; together, 467. Adults baptized last year, 65, of whom 59 in the Native churches. Since these statistics were handed in, the S. I. Conference has been divided, and as this is the last time that the whole work will be represented in their Minutes, it may be well to glance at the statistics of the first Session held in Nov. 1876. There were then, 417 probationers and 1,179 full members; together, 1,596. This is 18 more than the number now reported on the English side, 1,578; but we have now in addition those reported on the Native side, 233 and 234, together 467. Net increase, 449. So that in ten years there has been no increase in the English work, as regards membership; but there has been a fair increase in the Native work. The strength of the Conference is now to be given to the Native work. Of course, in the matter of church-buildings there has been considerable development. The Church property is now valued at Rs. 348,251, ten years ago Rs. 115,391. The School-work has also developed considerably. Adults baptized last year, from Hinduism, 47; from Mahomedanism, 12. Collected in India for the Native work, Rs. 23,610. Expended for do., Rs. 50,397.

Minutes of the 2nd Session of the Central Conference of the M. E. Church in India. This Central Conference deals with the interests which the N. I. and S. I. Conferences have in common. Our readers have been already made acquainted with the proceedings of the Central Conference, the most important of which related to the division of the S. I. Conference and the alteration of boundaries.

Report of the Seamen's Rest, Bombay. This is an encouraging report. The *Rest* has been under the serious disadvantage of not having a building of its own, but there is now a good prospect of obtaining one. Persons in influential positions have recognized the value of the work carried on by this Society. The expenses last year were Rs. 3,426. The Rev. B. Mitchell is Superintendent and the Rev. J. S. Stone is Honorary Secretary.

Report of the American Madura Mission. The Mission was crippled by the return of four families to America, viz.: Messrs. Noyes and Burnell, on medical certificate, Mr. and Mrs. Howland after 12 years of service, and Mrs. Capron after 29 years. There was also the death of Mrs. J. S. Chandler in the United States. Miss Houston joined the Mission from America. There are 20 ordained pastors, a gain of 2. Catechists, 150, nearly all believed to be converted. Teachers, 226. Most of these engage in street-preaching. Bible-women, 26. Churches, 36 with membership of 3,053. Net gain, 76. Received from Romanism, 23, from the heathen, 84. One-half of the churches are without pastors, it being the rule not to appoint a pastor unless the people will give ¼th of his salary. Congregations, 235; adherents, 11,412. Itineracies, 43. Contributions of the churches, Rs. 5,763. Fees from schools, Rs. 9,878. We make the following extract:—

With reference to the influence which government grants have upon our teachers and upon the progress of Christ's kingdom in this land, it is to be observed, that while those grants annoy us somewhat, becaused hemmed in with so many restrictions, yet they are on the whole an indispensable aid. Without that aid many of our best schools must be closed. Doubtless the grants are never lost sight of by our teachers. If they were uninfluenced by this consideration it would argue greater attainments in piety than could reasonably be expected of them. Nevertheless many, and we hope most of our teachers, make our schools thoroughly Christian in their influence, by Christian songs, prayers, and Bible lessons, conducted daily during school-hours with the pupils, as well as by Christian text books, and by Sunday-schools, to which nearly all of the day-scholars both Hindoo and Christian come.

We are favoured with the following: Spiritualism Unveiled. *India Watchman*, April. *Report of the C. M. S. Amritsar Medical Mission. Report of the American Marathi Mission. Catechism on the Gospels*, Marathi. *Report of the Missionary Society of the M. E. Church. On Guard*, May. *Harvest Field*, May.

INTERNATIONAL BIBLE STUDY.

May 8.——*Exodus* 2: 1-10.

See last Guardian.

May 15.——„——*Ex.* 3: 1-12.

Commit vs. 2-5.

Golden Text.—"I will be with thy mouth and teach thee what thou shalt say."—Ex. 4: 12.

"Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb."

How wonderful it seems that Moses, brought up under such exceptional and splendid advantages, should have been willing to surrender forty of the best years of his life to the care of a handful of sheep belonging to his father-in-law, Jethro, priest of Midian. The worship of the true God had not become extinct in all the lines of descent from Noah. Job lived not very far, in place or in time, from this priest of the Midianites. Balaam is another instance of the worship of the true God maintained in Western Asia: and Melchizadek another. Looked at as a means of training Moses for the exalted and responsible position he was to occupy, it certainly conflicts with our notions of relevancy, to see this man of promise consuming so many, magnificent years in the very humble work of tending sheep. But we must remember that Moses was not alone; he had communion with God, and doubtless he learned to prize this above all things. In this desert-life he found out that God was not a wilderness unto him. He fed upon the hidden manna. How many questions present themselves unto us, with regard to this central period in the triply divided term of 120 years allotted to Moses? Suffice it to us to know that the years were not wasted though they may have seemed at

the time to be wretchedly wasted. God leads in a mysterious way his wonders to perform. It may be worth our careful enquiry, how God educates. His colleges are in strange out-of-the-way places, and his curriculum is as different from man's as the heaven is high above the earth. Joseph, Moses, Elijah, Daniel, John the Baptist give us some indications of God's processes.

The sacred narrative skips the forty years and shows how God began to guide Moses at the close of this term. One day he and his sheep found themselves at Mt. Horeb, in the heart of the Sinaitic peninsula, called the Mount of God because of the manifestation of God subsequently made there.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked and behold, the bush burned with fire, and the bush was not consumed."

His first thought no doubt was that this was simply a bush that had taken fire, whether by lightning from heaven, or in some other way, and he looked, expecting to see it consumed. But what was his surprise to see the bush remaining intact, while the fire continued to infold and interpenetrate it. He must know the meaning of this, and draws nearer. Having arrested his attention, the angel of God called to him out of the midst of the bush, saying, Moses, Moses. Angel means messenger, one by whom messages are conveyed from God to men. The Lord Jesus often spoke of himself as 'the Sent of God,' the One whom the Father had sent, and yet the Divinity in him could speak in the first person. This angel of the Old Testament, in whom God himself becomes present to the patriarchs, is thought by some to be the Son of God, the divine Word.

Moses is bidden to put off his shoes, the place where he was standing being holy ground. There was doubtless a holy place, where Jethro the priest was accustomed to officiate, and where Moses was accustomed to leave his shoes at the door, on entering; and God would now intimate to him that it is only the presence of God that can make any place holy, and that God was present, speaking to him from this bush. And he said, I am the God of thy Father, the God of Abraham, the God of Isaac, the God of Jacob. Jesus of Nazareth read this, and found in it a proof that to be absent from the body is to be present with the Lord. God is not the God of the dead but of the living. Let us learn of him how to read the Scriptures. Moses hid his face, afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians and to bring them unto a good land, and a land flowing with milk and honey; unto the place of the Canaanite, the Hittite, Amorite, Perizzite, Hivite and Jebusite. The Lord speaks first of the misery of the Israelites; he knew their sorrows, though they were often tempted to believe that he was unmindful of them, and though Providence often seemed to be on the side of the idolatrous Egyptians rather on that of their God-fearing captives. God had been mindful of them all these forty years spent by Moses in the wilderness. Light is sown for the righteous; the seed of an olive tree is sown, which afterwards supplies the Lamp of God with golden oil. God heard the cry of millions of slaves in America, and prepared Abraham Lincoln for the Presidency and for the opportunity of proclaiming their freedom. God speaks of the goodly land flowing with milk and honey; but he also speaks of the enemies who mean to contest with them the inheritance of that land.

"Come now therefore and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt."

I will send thee. Every thing is in this. God makes no mistakes. If God sent Moses, Moses must be the right one to go. But Moses fails to consider this, and begins to listen to his own heart. "Who am I that I should go unto Pharaoh and bring forth the children of Israel." Not considering that God, whom he sends, knows how to qualify, Moses begins to measure his own strength and wisdom, and trembles. Then God gives him a token for encouragement, in the assurance that the children of Israel should stand on that very mount and worship Jehovah. In other words he tells his servant that after the thing shall have been accomplished, it would not be more certain that it then was. When God sends us, his own power and resources go with us, and if we consent to be led, the result is not doubtful. "As thou hast sent me into the world, even so have I also sent them into the world," said Jesus.

The Bombay Guardian.

SATURDAY, MAY 7, 1887.

HOW SHALL WE PREACH TO THE HINDOOS?

We have mentioned an article by the Rev. Mr. Vanes on "How shall we Preach to the Hindoos?" in the *Harvest Field* for April, as differing considerably from an article on the same subject in the issue for March by the Rev. T. E. Slater on which we ventured to make some comments. Looking at Hinduism as represented in the religion of the masses, Mr. Vanes finds "the truths that underlie the system" "so meagre and so utterly insufficient for the purpose of salvation that there is no need for us to emphasize in any way the fact that the nation formerly possessed them." Incarnation, to the Hindu, means a different thing from what it does to the Christian. If Christ were a *tenth avatar*, not essentially differing from the nine already known to the Hindoos, the latter would have little difficulty in admitting his claims. But when they hear the true account of Christ, they perceive at once that the truth of the latter means the falsity of the former. To find in the N. T. incarnation a ground for speaking respectfully of Krishna will only tend to bring the former down to the level of the latter in the estimation of Hindoos. It is very certain that Hindoos are very sensitive to any reflections on Hinduism, and feel deeply wounded by the exposition of its untruths. Missionaries do not want to irritate them or alienate them; on the contrary they are exceedingly desirous of establishing amicable relations with them and winning their confidence. How can they expect to do them good unless they get their confidence? Missionaries feel very deeply the need of bridging over the interval that separates them from the Hindoos. There is no difficulty in making such a bridge, if we make it in concert with them. Let us speak favourably of their religion, dwell upon its excellences, pass lightly over its defects, refrain from Proselytism, then will they be friendly with us, but it is not evident how we are thus doing any thing to bring about their salvation. What is the cause of this great repugnance to our criticisms? it is owing to the fact that they have never been taught the necessity of *proving* what they believe. It is not the peculiarity of their religious views, but the fatal habit of receiving from their forefathers without proof the customs and beliefs that make up their religion. When the missionary proposes that they should test their own beliefs and those that are presented to them, and hold to nothing without evidence that it is good and true and trustworthy, then they are conscious of an awful shock. Their sensitiveness only shows their disease. When the patient most shrinks from the scalpel of the surgeon, he shows that the latter has found the morbid spot. We would certainly have the missionary show the utmost possible consideration for the feelings of those whom he addresses, and seek to present the message of God as inoffensively as may be, consistently with a faithful delivery of it. But after all, his business is to get them to give up what they most tenaciously cling to, and to embrace a system that is most unpalatable to them. The grand necessity is that the power of God should be revealed in such a way as to be recognized of his hearers. He must reach the people, if at all, through God. As his nearness to God is made evident, the people will be brought under the power of his message.

Mr. Vanes deals effectively with the idea that the various systems of religion are to be regarded as providential. If any of the systems outside of the Bible are to be so regarded, Mahomedism would seem to be such; but we know from the Apocalyptic prophecies that Providence permitted the rise of that system that it might be a scourge to the backslidden churches of the East.

The article we are noticing closes with this paragraph:—

After all, the main question is whether Hinduism is adequate as a means of salvation. Our answer is emphatically "No," and our advice is that Christ should be presented as the only One that is able to satisfy the yearnings of the soul, the only but sufficient Deliverer from the power of sin. If urging people to accept Him as the only Saviour lays us open to the charge of trying "to make men change their religion" we accept the impeachment and say this is our aim, but it is so because we feel that this is a necessary preliminary to their changing their character. It is the exclusiveness of Christ's claims that forces us to this. We are told that "the strength and greatness of the Gospel has ever consisted in this that it has throughout 'sucked the marrow of the ancient world' and assimilated it; that it has attracted to itself and preserved everything worthy of life which the ages possessed." Now if we really believed that Christianity as thus stated derives its excellence from what preceded it there would be indeed abundant

reason for our treating anterior religions with the utmost respect, but for our part we find it impossible to believe that Christianity depends on any such source of strength. We take it that the greatness of the Gospel consists in this that in can offer every man a living Saviour able to deliver him from his sins. We would therefore urge that the foundation of our preaching to the Hindus be not any excellencies in their own religion but the defects of that religion; that Christ be presented to them as the only One who can supply those defects and that every sanctified form of argument and loving persuasion be employed to induce them to see for themselves what Christ is able to do for them.

What is thought to be a philosophical way of approaching the out-lying religions of the world, has for its basis a very serious and most unphilosophical error, this namely that in the matter of religion man is actuated by desires for the truth but is baffled in his search by unfavourable circumstances. We hear a great deal in these days about the yearnings of the human heart, clamorous for the truth but awfully impeded by the iron bars of Providence. This is a very convenient way of throwing the responsibility of man's ignorance upon the Ruler of the universe, and at the same time, of paying homage to the human heart. The Bible tells another story altogether. Man set out with the truth concerning God and his worship, but he chose not to continue therein. Men would not retain God in their knowledge. God is so revealed in Nature and in Providence, to say nothing about the special revelation made to our first parents, that "men are without excuse" for devising and accepting the various forms of false religion that have sprung up. Instead of the truth in these systems being of man, it is the falsehood that is from man. The yearning of man's heart is to be so shielded from the apprehension of a holy God as that he may sin comfortably and find complacency in his imaginary works of righteousness. The philosophy which delights in the truth rather than in flattery, is alone worthy of the name.

BEHOLD THE MAN. IV.

AN INVITATION TO TRUTH-SEEKERS OF ALL NATIONALITIES.

NEARLY thirty years had gone by since the birth of Jesus, and he was still pursuing a quiet uneventful life in the sequestered town of Nazareth, when word began to come of a very remarkable preacher or prophet who had made his appearance on the Eastern bank of Jordan, in the province of Perea, not very far from Jericho. This was John, who became known as John the Baptist from the fact that he administered to all those who gladly received his testimony, baptism in the Jordan. When it became known in Nazareth, through those who had been up to the annual feast at Jerusalem, that the people of the capital were talking about nothing but the preaching of this singular man, and that people of all classes and conditions were hurrying forth by thousands to see and hear him, then even in this retired and lethargic town of Nazareth, curiosity began to be awakened regarding this 'voice of God' as John claimed to be. There was much about him and his preaching that was fitted to arrest attention.

1. Instead of going—as preachers usually do—where men are most numerously congregated together, he took his stand at a place where he had little promise of any audience but of birds and beasts, with only rocks to echo the loud tones of his voice. But once seen, once heard, he was sure to be spoken about. He made light of the laws of society regarding dress, food, lodging and companionship. He was in the wilderness that he might be alone with God. Seeking God and God alone, with all his heart, he sought not in vain. God manifested His will to him and endued him with power from on high to speak to men with such fearlessness as they were little accustomed to. People heard about him and they immediately thought about Elijah, who 800 years before that time had come forth from this wilderness to declare the judgment of God against an idolatrous king and a backsliding people. More and more came the people to him, and more and more went the persuasion abroad through the land, that God had now—after the lapse of centuries in which they had been without prophets—raised up for them a prophet.

2. John was connected with the priesthood, being the son of Zacharias the priest. But instead of seeking to take his place among the priesthood, instead of even seeking through the priesthood to be recognized in Jerusalem as a messenger of the Most High, he turns his back on Jerusalem and buries himself in the wilderness that he might be taught of God who was so little honoured in the city and in the temple called by his name.

3. This man preached after a fashion not known in those days. Instead of falling in with Jewish complacency and panegyrizing them as the nation favoured of God, and pouring out the vials of divine wrath upon the Romans who had taken possession of their land, he insisted that because of the degeneracy, the pride, the self-will, the ungodliness of the Jews, God had permitted the Romans to come and trample them under foot. Remorselessly and pitilessly he tore the cloak of hypocrisy away and showed them their sins in the very essence of their turpitude. And he would not allow them to find any consolation in their religious works, but insisted that all their other sins were aggravated by being associated with a miserable devotion to external forms and to the pretence of piety. The scribes and Pharisees and priests of Jerusalem, found themselves compelled by the strong drift of public sentiment to go and hear John, and it was then made plain enough that John knew no respect of persons. These religions guides, the purity of whose immaculate robes plainly declared what kind of religious reputation they wished to enjoy and did enjoy, found themselves stripped and scourged as from heaven in the speech of this wild man of the woods. Instead of showing them deference he makes it appear that their religious professions are for the purpose of wringing from widows and orphans contributions that they could ill spare; and while their devotees denied themselves the necessities of life, they themselves loaded their tables with all luxuries. Priestcraft was made to appear in its true character.

4. John declared that the Messiah, the Saviour whom the Jews had been so many centuries expecting, was about to appear, and that he (John) was his humble and unworthy precursor, sent to prepare his way by bringing the people to the knowledge of their sins and to repentance. In him the true standard of God was to be revealed, and men were to be judged by their conformity to the same, or non-conformity thereto. Knowing that the 70 weeks of years, (490,) spoken of by Daniel as stretching from the termination of the captivity to the time of the Messiah, were about run out, the preaching of John fell in with the calculation and expectation of the Jews. At all events, the popular sentiment insisted that John was a prophet of the most High God, and the religious rulers did not dare to lift a finger or a voice against him

Remote Galilee hears about him and multitudes are seized with a desire to go and hear this wonderful man of God. All are speaking about him. Jesus hears about him. John the Baptist was a cousin or second cousin of Jesus: the mother of John, Elizabeth, wife of Zachariah, was a cousin of Mary the mother of Jesus. But John had been brought up in the hill country of Judea, south of Jerusalem, far from Galilee, and it is not probable that there was much intercourse between the two families.

It was a satisfaction and a relief to Jesus to hear that John had entered on this public ministry. John was to precede him. He knew that the time of his own manifestation to Israel was at hand. He had heard from his mother of the prophecies that accompanied the birth of John, and he now realized that the time of their fulfilment had come.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

A DAY OF JOY.

To the Editor of the "Bombay Guardian."

SIR,—Such was yesterday to our M. E. Church in Ajmere, being Sunday May 1st; thus, the interesting sixty in the new Native Sunday School, mostly bright Brahmins over ten years of age; the second infant of our faithful preacher Paul Sing baptized; the usual English services, but the unusual donation, in the evening collection, of one hundred and fifty rupees, by our esteemed friend, J W. Fordham, Esq; the precious season of fellowship by some thirty communicants at the Lord's table; and, for all the gladness and results of this Sabbath, thanksgiving and fresh consecration to God by a faithful and loving people. The Church letter of one of the four young ladies now engaged in our work was read with pleasure, being from our college friend the Rev. E. H. Latimer, M. A., pastor of the grand old Church where thousands have been blessed and guided, in that literary centre, dear Lima, in the State of New York in the U. S. A. In a note in the same envelope he chooses to add, "My dear Sister: I cannot realise that you have gone. We shall greatly miss you. I know God will be with you and give you success. You have the true heroic spirit. May the richest of heaven's blessings rest upon you. I wish we could have had a public meeting before you went away. Mrs. Latimer will be greatly disappointed in not seeing you. Let us hear from you. You carry with you our love and prayers.

Yours most cordially."

The wife of the pastor sends a missionary certificate as follows: "This is to certify that

the bearer, Miss Clara Miner, has been a faithful and efficient member of the Woman's Foreign Missionary Society of the M. E. Church, Lima, N. Y., since its organization. We most heartily commend her to any similar organization and trust that the Lord will abundantly bless her in her work of faith and labour of love.

MRS. E. H. LATIMER, Pres., W. F. M. S.
JULIA E. DAILEY, Sec. W. F. M. S.

The intimations of usefulness which these letters suggest had been anticipated in the solid work for Jesus already done by our sister in this place, busy every hour and full of the power of "the Spirit of holiness." Thank God for such workers. Oh how India needs them!

C. P. HARD.

DEAR BROTHER,—An unusual notice appears in the last issue of the *Bombay Guardian*. It is an advertisement purporting to be from some Reverend gentleman and offering to "cure free of charge" those who are "suffering from the indiscretions of youth!" This appears at first view to be offering more encouragement to vice than ever before to the votaries of sensuality. For most quacks demand a rupee or two, while this man offers to do it for nothing! So young debauchees can go on in sin and be healed by this person free of charge!

But if it is some holy man of God who proposes to give the saving Gospel to those sinners, and to treat them only on condition that they forever abandon all sins of sensuality, it would be a more worthy object.

Yet even with this blessed aim in view we must criticise our reverend brother's unqualified and unlimited promise to CURE all his patients. All who have looked even a quarter of the way through this terrible question know that the wisest physicians in the world, would not dare to make that sweeping offer. One of the very highest authorities, Dr. Acton, says; "I could speak, from my own experience, of the many wrecks of high intellectual attainments and the foul blot which has been made on the virgin page of youth, of maladies engendered which no after course of treatment can altogether cure, although surgery may do much to alleviate symptoms as they arise." And in closing that volume he says, "I would say, let those persons take warning who, with an active imagination, once enter upon a career of vice, and dream that at a certain spot they can arrest their progress. It is an old tale, and often told that, although the slope of criminality be easy and gradual it is still 'le premier pas qui couti,' and he who launches himself on such a course, will acquire, as he goes, velocity and force, *until at last he cannot be stayed.*" (The italics are the Doctor's.)

Yours sincerely,
WALLACE J. GLADWIN.

[The Card referred to fell under our eye last Saturday, and we saw at once that it was unsuitable to our columns, and we have requested the Publisher to discontinue it.—*Ed. B. G.*]

THE PROPORTION OF FAITH. (ROM. xii. 16).

DEAR BROTHER,—I do not know what is the exact meaning you attach to these words of the apostle; but one meaning which, perhaps, they may be made to include is that, when the prophet exercises his gift in the church, he is to set forth the truths of revelation in their due proportions, and relations to each other.

Each truth of God is many-faced, it looks to other truths to receive its full meaning; and in verifying the truths of God in our experience, it is impossible to apprehend any one without some appreciation of those with which it stands connected. All know how the correctness of a picture depends upon the proper understanding of the principle of perspective; or, to take another illustration, how the balance in our solar system is preserved by a due adjustment of the planets to each other and the sun. So also, there is a perspective in the revelations of the Bible, the perceiving of which is necessary if the effect of the whole picture is to be felt; and there is a balance among its truths, the disturbance of which, by the exaggeration or neglect of any one, will produce disorder and confusion in Christian experience.

Many of us have been grateful of late for having had our attention directed to one glorious truth; viz., that Christ is not only able to forgive our sins, but to deliver us from the bondage of sin in daily life. The realization of such a truth must come like a new revelation to hearts which have not known it before; but, in order to get the full benefit of it, there are certain other associated truths which must be steadily kept before the spiritual eye.

Ex. gra. take that verse which is so often quoted as one of the proof-texts of this doctrine —1 John 1. 7. 'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin.' Here, the sufficiency of Christ to cleanse us from all sin is linked with a spiritual experience—the two things evidently making *one whole*. According as the light in which a Christian walks approximates to the blaze of God's Own light ('as He is in the light'), he will surely discover in himself defects and failings unnoticed before. These, we are told, the blood of Christ will cleanse away; and hence the encouragement to us not to shrink from the most piercing investigations of the Spirit of God in our inner life. But it follows that, if a Christian grow careless in his walk, if he fail through neglect to bring himself to the standard of God's Holy Word; above all if, through fear of anything that may be discovered in him, he refuse to come into fuller light, it is in vain for him to appeal, however confidently, to the blood of Jesus Christ as that which cleanses *him* from all sin.

Again, the Apostle Paul writes to the Romans: 'the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us' (V. 5.) This is a phase of Christian experience which is a necessary accompaniment of the one we are thinking about, and which ought to be as definitely sought after. When Christ casts out the evil spirit, He does not leave the heart untenanted, else would His own words be fulfilled, 'the last state of that man becometh worse than the first' (Matt xii. 45.) When we are cleansed, we are *fit* for God's use, but our actual employment, by Him presupposes the entrance into us of His Holy Spirit, giving birth to the bright train of Christian graces, of which love includes all—the fruits of the Spirit. And the grace of love will evidence itself in obedience, for Jesus said 'if ye love me, ye will keep my commandments' (John xiv. 15.) Thus there is an experience preceding, or at least accompanying, the full enjoyment of this blessing—walking in the light; and there is an experience which follows, or ought to follow it—love manifesting itself in the keeping of the commandments of God. Those who expect cleansing must walk in the light, and those who obtain it must at the same time surrender themselves fully to the will of God.

Once more: Jesus says 'Abide in Me.' Spiritual blessings have to be *kept* as well as obtained. And in all our thoughts about them, we should be careful to regard them as not at any time possible to us except in union with Christ. These blessings may not be had once for all, as we might receive a treasure from a king's hand, and then leave his palace, and quit all relations with him. We must *keep on* getting them. They are permanent possessions only because we are *in Christ*. I was reading, a day or two ago, of the great vine at Hampton Court, which is known to be now 119 years old. Branches in that vine for more than a century may have provided the Royal Table with luscious fruit; but if the gardener were this summer to sever them from the parent stock, they would wither and die as surely as if they had come into existence but yesterday; their past beauty and fruitfulness would stand for nothing in their separation and the glorious memories of olden days would but add to the grief of their present worthlessness and decay. Just so is it between the believer and Christ: 'apart from Me ye can do nothing' (John xv. 5).

These thoughts may help others, as well as myself, to preserve and increase any blessing which has been already obtained.

Yours in the truth,
WM. BELL.

Manse, Bellasis Road.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Service, 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor, Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m, Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.
SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

BOMBAY DISTRICT PRAYER LEAGUE.
AT the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

May 7—Ps. cxxxv. 6: "Wilt thou not revive us again?"
" 14—Acts, ix. 6: "Lord, what wilt Thou have me to do?"

" 21—Eph. vi. 18 : " With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints " (R. V.)

" 28—Col. i. 27, 28 : " Christ in you the hope of glory ; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

Miss Leonard will preach at the Fort M. E. Church, Apollo St., opposite the Dock Yard, to-morrow, at 6 p. m. All are invited.

Rev. J. S. Stone, M.D., will take the service to-morrow in the Grant Road Church.

Methodist Hymnals, one rupee each, may be obtained from Rev. Dr. Stone.

Wesleyan Methodist Services.

Sunday, May 8th.

Young Men's Christian Association, Apollo Bunder, 6 p. m.—Rev. G. W. Clutterbuck.

Service at 11 a. m. discontinued during the hot weather.

Parel Road, Byculla, 11 a. m. and 6 p. m. Mr. J. Staples.

Sunday-school, 4 p. m.—Cordial invitation to all.

Epitome of News.

Saturday, April 30.

—A London telegram to the *Pioneer* states that Dhulip Singh visited St Petersburg and Moscow in company with a man known as Patrick Casey. Dhulip Singh, who has been acting the part of a native servant, is permitted to travel everywhere without a passport. The *Pioneer* states that the presence of Dhulip Singh in Russia has been known to the Indian Government for some weeks, but no importance is attributed to it.

—*Bombay Gazette* : Lord Kinnaird, whose death is announced by Reuter, will best be remembered for his active patronage of Evangelical movements He was the tenth baron, and was born in 1814, succeeding to the title in 1878. He was attached to the British Embassy at St. Petersburg from 1835 to 1837, and was Private Secretary to the late Earl of Durham. He was a member of the banking firm of Ransom and Co., and represented Perth in the Liberal interest from 1837 to 1849 and from 1852 until his accession to the peerage.

Monday, May 2.

A public meeting of all classes of the native community was held on Saturday afternoon, at the Town Hall, to mark their sense, on the occasion of the approaching retirement of Sir William Wedderburn, of the esteem and admiration in which he is held by the people of this country. Sir Jamsetjee Jeejeebhoy, who was called to the chair, the Hon. K. T. Telang, Mr. P. M. Mehta, and Mr Javerilal Umiashankar, were among the speakers who warmly eulogized the merits of Sir William Wedderburn. It was cordially resolved " that this meeting desires to give expression, on the occasion of Sir William Wedderburn's retirement from the public service, to the deep esteem and admiration in which he is universally held from his sincere, enlightened and generous sympathy with everything affecting the true interests of this country, and for his constant and fearless efforts to promote them to the best of his power." It was also agreed to invite subscriptions for the purpose of founding a permanent memorial in honour of Sir William Wedderburn. An influential committee has been formed to collect subscriptions, which already amount to Rs. 25,000. The proceedings concluded with a vote of thanks to the chairman, which was passed by acclamation.

Tuesday, May 3.

—*Times of India*: The Czar of Russia has perforce to take his pleasures sadly. It would appear that a little time ago he treated himself to some music from a Hungarian Gipsy Band that was visiting St. Petersburg. Two days before the concert the musicians had to give up their instruments so that they might be thoroughly inspected as to whether they did not contain any explosive substance Then, their persons were minutely searched before they were allowed to enter the palace, and during the performance a policeman stood behind each player watching his every movement. And yet we are told that the Czar " enjoyed " the concert !

—J. M. M. in *Bombay Gazette:* Mr. Labouchere, with charming frankness, openly declares, in *Truth*, that he does not mince matters, and that, although he counsels his Irish allies not to commit outrages which would " shock humanity," as, for instance, " on women, children, and the beasts of the field," yet " war must be met by war," and all landlords and agents of the English Government should be treated in Ireland as " lepers," and made the objects of an unsparing revenge. To leave no doubt as to his meaning, Mr. Labouchere adds that, if he were a Russian, he should be a Nihilist. This I doubt. I do not think Mr. Labouchere has such stuff in him as martyrs are made of. It is easy to indulge in tall-talk where brave words can be used with impunity; but men who flatter the mob in England would, if they lived in Russia, be the most servile agents of despotism. But, be that as it may, the significance of Mr. Labouchere's ferocious language is greatly increased by the fact that he was the real hero of Monday's demonstration, and that he is looked upon by extreme politicians both in this country and in Ireland as the person of greatest consequence in the Liberal party next to Mr. Gladstone himself.

—Madhub Giri, the Mohunt of Tarkessur, according to a contemporary, has just celebrated the ancient ceremony of Toollat, that is the weighing of the human body against gold and silver, and distributing the same to Brahmins, Pundits and the poor. Two maunds and eight seers represent the devout gentleman's bulk, and his store was consequently lightened by nothing less than a lakh of rupees.

—On the 3rd ult., the Burmese of Bhamo and the surrounding country turned out *en masse* to draw to his funeral pile a Phoongyee, or priest, who died in January. The body had been preserved in honey according to Burmese custom. On the 2nd a heavy funeral car, with a miniature idol house upon it, was arranged near the kyoung, and early on the following morning the coffin was placed there. It was then drawn through the town from north to south by men, women, and children, something after the fashion of a " tug-of-war, " the men pulling him along and crying out " Let us take him, " and the women pulling in the opposite direction crying " No, we cannot let him go. "

—The Arabia organ *Mubachir* announces the foundation on the West Coast of the Red Sea of a new Mussalman empire with which the Maritime Powers of Europe and probably also the Sultan and the Khedive, will shortly enter into amicable relations. The tribes inhabiting the country between the River Atbara and the coast, the most numerous of which is the Beni Amer, have detached themselves from the Caliph Abdullah of Khartoum, and at a council of their sheikhs, one of them, named Mohamed Abu, was proclaimed Sultan. He at once chose Kassala for his residence, and appointed two commanders for his army and five governors for his provinces. Thus, between the followers of the Mahdi and the Red Sea coast, a new empire has arisen, which promises soon to extend to the oases that are situated to the north of Kassala, between Suakin and Berber. The army of the new Sultan musters 8,000 well-armed men.

—The Dutch Government contemplates the construction of a railway on the island of Sumatra, from Mocara Kalaban to the Bay of Brandewyns, on the west coast, passing through Fort de Hock, the seat of the Dutch Government, for the purpose of utilizing the coal fields situate along the River Umbili, which were discovered about twenty years ago. The coal is stated to be superior in quality to the best English coal.

—*Overland Mail ;* Apl. 15 : The deaths recorded this week include those of Colonel H. H. Lloyd ; Colonel W. Sinclair ; Colonel F. Romilly ; Major the Hon. A. G. F. Joscelyn ; Sir A. Anderson ; Mr. C. N. Newdegate ; and the Duchess of Norfolk.

The *Chicago Journal of Commerce* says that no less than 21,347 miles of new railway are projected, and of these 15,000 will be built in the current year. Nineteen thousand miles of the existing lines require new rails. The total requirements for 1887 will be 3,250,000 tons of steel rails.

Dr. Joseph Parker, of the City Temple, has been invited to Brooklyn to pronounce the eulogy upon Henry Ward Beecher, and it is almost certain he will accept the honour. In that event Dr. Parker will leave England early in June.

In response to the invitations of the Académie des Sciences, a conference of astronomers from all parts of the world will be held in Paris on April 16, to consider and arrange a plan for the charting of the whole heavens by photography on a large and uniform scale. Nearly all the nations likely to co-operate in the work will be represented.

—We are favoured with the May number of the *Indian Railway Travellers' Guide*, published at the *Bombay Gazette* Office. Price, 8 annas.

Wednesday, May 4.

—*Times of India* ; Calcutta, 3 : The *Englishman* has received intimation of successful attacks on two of the Ameer's posts by the Shinwarees, who occupy the Khyber hills, and the eastern valleys of Safed Koh, south of Jellalabad. The Shinwarees attacked and captured the whole force, but released them after taking away their arms and killing a few of the leaders. On the news reaching Jellalabad, General Gholam Hyder Khan moved out his troops to attack the Shinwarees, but the latter, who had removed with their families to the hills, returned to meet the Ameer's forces. Two severe encounters took place, and the latest information is that each party held possession of its posts. The loss amongst the Ameer's soldiery is said to have been one hundred The wounded were brought into Jellalabad.

—The " White Star" line of Liverpool are about to start a regular steamer trade with India, Messrs. Turner, Morrison and Co., of Calcutta, being the agents. The steamers are to be splendidly fitted up for passengers.

—*Bombay Gazette:* A Parsee male child, about six years of age, who was travelling with his mother by the B. B. and C. I. Railway from Bombay on the 21st ult. has had a miraculous escape. On the line between the Boisur and Dahanu stations, the boy, whilst standing at a carriage window, overbalanced himself and fell out of the train. Luckily he first struck against the foot-board of the carriage, and then slid down to the rails. The feelings of the unhappy mother may be imagined when she saw her child get up on

his legs, run after the train, and then fall down again upon the rails! The mother's cries failed to attract notice until the train reached Dahanu station, when she related her woeful loss. She was sent back in a Surat up-train which happened to be at the station. Meanwhile, the boy had been picked up by an inspector, who was proceeding along the way in a lorry, and properly cared for and nursed at the nearest station, where he was restored to the well-nigh despondent parent. He is now said to be doing well.

—The real obstacle to the opening out of Africa is pretty well known by everyone who has paid any attention to the subject; but it is stated with unusual force in a letter which the famous traveller Dr Gerhard Rohlfs has just contributed to the *Cologne Gazette*. The obstacle is not the Sahara, nor the dangerous climate, nor the virgin forests, nor the savagery of the natives; all these can be overcome, and if they had stood alone would all have been overcome long ago. The one great obstacle, according to Dr. Rohlfs, is Mahometan fanaticism. In other words, it is the Arabs. It is Arabs, or at all events Mahometan converts—which comes to the same thing—who bar the way southwards from Algeria and Tunis, and who make Tripoli impassable. Further east they have shown their power in the persons of Osman Digma and the Mahdi. In inland Morocco the hatred against the Christian and the stranger is so deep and ardent that exploration is out of the question, and so is progress. In the Sahara, in Senegal, and in the Niger States it is the same story. Everywhere the Arabs block the way. In Central Africa the Arab slave hunters of Zanzibar have driven the negro population into the woods and swamps, with the inevitable result that the black races have seriously degenerated. The easy and speedy success of the German annexations in Eastern Africa was simply due to the fact that the natives welcomed the Germans, as they would have welcomed any European power, in the hope of finding protection from the Arabs. The long list of murdered European explorers, ending with Bishop Hannington and Dr. Juehlke, would be cut short, indeed, if the crimes done by Arabs or due to Arab influence could be expunged. If Europe has it at heart to open out Africa to civilization, it must first make up its mind, thinks Dr. Rohlfs, to crush the Arabs.

—Nazir Hussein, in the *Epiphany:* The doctrine of metempsychosis instructs us of the transmigration of the Hindu souls into various structures and forms such as lions, tigers, wolves, dogs, cats, rats, kites, vultures, hogs, &c., &c. I am at a loss to see how, if in these states and forms the Hindu souls must abstain from flesh and all life-bearing substances they can avoid perishing by starvation.

The *Epiphany* on the above: It had never struck us that perhaps a vegetarian in this life might have to be carnivorous in the next! But we suppose that it would only be as a terrible penance that a Hindu would be turned into a tiger or a kite or an European. What a pathetic picture,—the poor Man-eater, conscientiously starving itself to death sooner than obey the dictates of the new nature into which it has been born, and striving to keep itself precariously alive on vegetables—a Rishi among carnivora! We wish Nazir Hussain of the Officers' Mess an extra good dinner, in reward for the assistance he has afforded our digestions by laughter.

Thursday, May 5.

—The Str. *Ancona*, with English Mails, left Aden for Bombay, Wednesday, 8 a. m.

—According to a London telegram to the *Pioneer*, Dhulip Singh left Paris with a borrowed passport under the name of Patrick Casey, and was accompanied by a native servant. He lost the passport and thirty thousand francs in Berlin. The Russian officials allowed him to travel without a passport to Moscow. Dhulip Singh is seeking permission to proceed to Central Asia to stir up trouble in Afghanistan and India against the English. While in Paris he associated with Irish revolutionists.

—The *Bombay Gazette* hears that early on the 3rd inst. a Cyclone swept over Rangoon doing great damage on shore and on land.

—Same: Mr Hormusjee Edulji Kotwal, the well-known tiger slayer, died last night at the Sir Jamsetji Jeejeebhoy Hospital.

We are favoured with the May number of the G. I. P. R. *Monthly Guide*. Price, one anna.

Friday, May 6.

—*Indian Chr. Herald:* Our expeditionary party met with great encouragement at Serampore. The preparatory in-door meeting in the College Hall, at which some of the leading Bengali officials were present, was very impressive. Dr. McCoy's address, in which he presented the truth that Jesus comes nearer to us than mother, or wife, or sister, brought tears into many eyes. The out-door procession, which divided itself into three bands, was equally effective. Towards the close, it had worked itself up into such a holy diffusive enthusiasm that numbers of our orthodox countrymen joined it with visible earnestness. Two of them in particular, father and son, went at it with more than all their heart. The father sang, and the son beat the *khol*, with such devotion that we had felt evidence of the blessing of God on this national mode of evangelization. We repeat the hope that the brethren will persevere, and that the institution will make its soul-winning power felt in every town and village.

—Deaths last week, 433.

—*Times of India:* The tendency of Sterling Exchange has been downwards since the departure of the last mail. The balance of supply and demand has been fairly even, but with a slight tendency to a scarcity of mercantile bills. Thus the fall has been gradual up to the last day or so, when Banks have helped it by lowering rates at the opening of the market without actually knowing whether mercantile bills would come out freely or not. As the market was falling Government were unable to place any remittances. The last price paid was 1s. 5 3-32d. for telegraphic transfers.

—Miss Edith Pechey, M.D., L. R. & Q. C.P.I., and L.M., has been granted six months' leave.

-Bombay Gazette: The widow remarriage at Girgaum yesterday was interesting for other reasons than that it was the first instance known in this part of India in which a virgin widow had been remarried with the consent of her parents. The Brahmin caste of bride and bridegroom, the confident appeal which the bride's father and the friends of both contracting parties made to the Shastras as sanctioning the act, and the evidently honest assertions of good faith and good conscience which were made on both sides, gave a significance to the marriage which cannot be mistaken. The justification which was offered was manifestly not that of people who would wilfully, and for disturbance sake, disturb the ancient customs of the community to which they belong. The widow-bride's father gave a justification for the part he had taken which Hindus who most differed from him must admit to be worthy of respect. He had looked into the Shastras, he said, and he found in them full sanction for the remarriage. He was convinced that the course that he had followed in consenting to it was a right one, and he was prepared to take the consequences.

The aching head may cease to throb when laid upon thrt softest pillow for human pain—'God knows!"

Selections.

SINGING, IN ITS RELATION TO EVANGELISTIC WORK.

By James McGranaham.

That the singing may be effective and a means of blessing, we should be clear on two points. First, is what I sing true, and second, am I true in singing it. Perhaps one of the hindrances to the power of singing lies in the fact, that, in the vast number of hymns that have been written, some have found their way into use (more or less) that are simply the production of human wisdom and dreamy fancy, and when weighed in the balance of God's Word are found wanting. They may be of goodish sentiment and have poetic flow, but without the truth of God's Word they are powerless for good. It is the Spirit's office to 'take of the things that are *Christ's* and show them unto us,' but if there be nothing of His in the hymn, what has the Spirit to take hold of? "He that hath a dream, let him tell his dream, but he that hath my Word let him speak it faithfully, for what is the chaff to the wheat, saith the Lord." If we want power we must not sing dreams, but the pure wheat of the Gospel, according to the Word of God:

Second. If what I sing is true, am I true in singing it? It is not enough to sing the *truth*, but we should stand where we can make it the sincere language of our hearts. Not long since I heard a friend ask a man—a church member—the question, "Are you saved?" to which he gravely replied, "It is a very solemn thing, sir, for any man this side of the grave, to say, 'I am saved.'" "Yes," said my friend, it would be a solemn thing for a man to say he had a £1,000 in his pocket if he *didn't have*, but if he did, it would quite alter the case, and yet I doubt not this canny Scotchman had been singing from childhood—

"The Lord's my shepherd, I'll not want,
He makes me down to lie,
In pastures green he leadeth me
The quiet waters by.
Goodness and mercy all my life
Shall surely follow me;
And in God's house forever more
My dwelling place shall be."

Precious truth is this, but suppose we just put a question or two, Is it *true*, sir, that the Lord *is* your Shepherd? That He really leads you, and that God's house *is* to be your dwelling-place *forever*. What a happy man you must be! I fancy I hear him answer, "It is a solemn thing, sir, to answer such questions affirmatively before the day of judgment! And so it would be if it were not true. Though he could continue singing it till dying day, and with the voice of an angel, if he be untrue in singing it, it can have no power but to condemn. How can blessing home to those who, *thus* singing, change the truth into a lie. "Well," says one "what can we do? Must we stop singing?" No, but if the truth condemn, repent, give your heart to the Saviour and keep on singing. For there is no condemation to them that are in Christ Jesus. God will put the "new song" in your heart, and then the truth you sing will not only become a blessing *to you*, but to those who hear you.

I recollect an instance in Dundee of a lady, who was singing with the rest of us—

"I've found a friend, O, such a friend,
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which none can sever,
For I am His and He is mine,
Forever and forever."

And while she sang, it flashed into her mind that she was not truthful in singing such ut-

ferances. Although she had heard of Jesus from childhood as the "true Friend," yet,up to that time, she had never accepted Him as her's. She saw that in singing this beautiful hymn she stood before Him self-condemned, but then and there she decided to yield her heart to him, and before leaving the meeting that night she received light and became one of the earnest and successful in the inquiry meetings. Then she could sing, "I've found a Friend," and instead of condemnation, it brought blessing, and so, fellow-singer, don't stop singing, but "go thou and do likewise," make a full surrender to the Lord Jesus Christ, and then on redemption ground you can sing and be blest in singing—

"Hallelujah! 'tis done, I believe on the Son,
I am saved by the blood of the crucified One."

TRIED AND PROVED.

A GOOD Christian lady was visiting an aged widow. She was very poor and she was very ill, and yet she was bright and happy. A Bible which she had used for many years was lying on the table. Her visitor turned over its pages. In doing this, she noticed here and there a verse which had a line drawn around it, while on the margin opposite were printed in capitals the letters T. and P. The lady asked her aged friend what they meant

'They mean *Tried* and *Proved*, was her reply. 'The promises of God's blessed Word have been my support and comfort under all my trials. And as I have used them, one after another, and found how true they were, I have put these letters opposite them, to show that I have *tried* them and *proved* them. When I first saw myself a sinner, I read that sweet promise "Come unto Me, and I will give you rest." I believed what Jesus said. I came to Him and found rest. Then I put T. and P. opposite that promise, because I had *tried* it and *proved* it. When I was left a poor widow with a family of helpless children, my heart was full of sorrow and sadness. But I read those precious words: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me" (Jer. xlix. 11). Then I committed myself and children to His care and protection. *That* promise was fulfilled. Then I put T. and P. opposite to it. Since then I've had many trials and troubles, but I have always found some precious promise of God's Word, that seemed to have been written on purpose to comfort me. And I have never found one of them to fail. They are sure and *certain* promises. And if we only make a right use of them, we shall be able to write T. and P., *tried* and *proved*, opposite them all.

'I have another story to illustrate God's promises—their power. Some time ago an infidel delivered a lecture against the Bible in a manufacturing town in England. In his lecture he said that the story of Christ in the New Testament was not true, it was all a fable. When the lecture was ended, a plain workingman from one of the mills rose up in his place, and said he would like to ask the gentleman a question. "Ask any question you please," said the lecturer. Then the man spoke as follows:—

"Thirty years ago, sir, I was the curse of this town. No one would speak to me who had any respect for himself. I often tried to make myself better, but in vain. The temperance people got hold of me; but I broke the pledge so often, that they said it was no use trying any longer. Then the police took me up. I was brought before the magistrate and tried. They sent me to prison. There the wardens of the prisons all tried to make me better, but in vain. At last Jesus took me in hand. He spoke to me some of the sweet promises of His Word, such as these: 'Though your sins be as scarlet, they shall be as white as snow.' 'I am He that blotteth out thy transgressions.' 'I will help thee, yea, I will help thee.' 'My grace is sufficient for thee.' These melted my heart and made a new man of me. And now I am a member in the church and a teacher in the Sunday-school. And the question I wish to ask is this: If the story of Christ is not true, is a fable, as you say, then how can you explain that it should have produced so blessed and wonderful a change in my poor, sinful heart?" The lecturer had no answer to give, and the working man continued: "No, sir, you may say what you please, but the Gospel *is* the the power unto salvation."'—(From Bible Promises, by Rev. Richard Newton, D. D.)

BROUGHT OUT.

SOME desire to be "brought out" into prominence and popularity and power. They seek the society and court the aid and fawn obsequiously and toady perpetually and kiss the ground under the feet of those who seem most likely to bring them out. Some times they are never brought out or are only brought out to be brought back again to their native obscurity, if not to worse. How much better to give ourselves up to a trustful obedience to God and let Him bring us out or down or in, as many seem to him best. So did Abram. And God brought him out in His own good time and way.

But lest Abram in his prosperity and exaltation should forget the hole of the pit from which he had been digged, the Lord occasionally reminded him of his obligations and responsibilities and what more and greater and better was yet in store for him, if he continued in the faith and fear and love and service of God. "I am the Lord that brought thee out."

Too many who have been brought out by the providence and protection and Spirit of God, utterly forget in the days of their prosperity to whose guiding and blessing hand they are indebted. The prosperity of such fools shall only destroy them in the next world, if not in this. Unlike Abram, they hear not or heed not the Divine voice, reminding them frequently, loudly, often sharply, "I am the Lord that brought thee out."

Once they were simple-minded and simple-hearted. Once they were single-eyed and single-hearted. Once they behaved not with eye service, as men-pleasers, but with an eye single to the glory of God. Once they were happy in the first-love of their conversion. Once they were joyous and pure in their entire sanctification. Once the Pentecostal Baptism was plentifully poured upon them in the fulness of perfect love. In coming out, they have gone back. In rising, they have fallen. In their exaltation, they have become spiritually abased. In being brought out by Divine providence and protection and power, they have become so absorbed with their new-found fortune, with their increased popularity, with their manifold duties, and with their intoxicating power, that they have long ceased to hear, in the din of many other voices, the faithful but ever-fainter reminder, "I am the Lord that brought thee out."

They have disregarded their obligations, they have despised their responsibilities, they have proved unfaithful to God and to goodness and to good people, they have prostituted their God-given prosperity and power and position and popularity to their own personal ambitions, they have eaten up their own words, they have gone back on their own record, they have either withdrawn or discounted or entirely-falsified their own professions, they have laboured to modify the solid and eternal truth that they once in an honest hour allowed to go into print and be scattered broadcast for the refreshment of the saints. They were not wrong then; they must be wrong in head or heart or life or in all three, now. This is the result of not heeding God's word, "I am the Lord that brought thee out."

Oh, Lord! bring Thy saintly souls out or in or up or down as may seem to Thee best. But let them never reach the pinnacle of the temple only to yield to Satanic temptations and dash out their spiritual brains. Let not Thy gracious bringing out for Thine own high and holy and heavenly purposes, be the occasion of their falling from grace, of their betrayal of the Divine trust, of their base subserviency to the world and the flesh and the Devil, of their own idolatry of self, of their own eternal damnation.

Happy he who never brings himself out! Happy he who never covets mere human help to bring him out! Happy he who can stay contentedly and happily and by choice where he is, until God shall bring him out! Happy he who can let God use persons and providences of His own infinitely wise choosing to bring him out! Happy he whose brain never turns, whose heart never grows cold and whose life never betrays nor disgraces the Lord that brought him out! Happy he whose bringing out is only the signal for the bringing in of saved souls into the kingdom and patience of Jesus! Happy he, who having been brought out by the Holy Ghost shall be triumphantly brought into the more immediate presence of God to go no more out forever!—(*Chr. Standard.*)

"MEN AS TREES WALKING."

REV. G. W. BRINDELL.

THIS report of our Lord restoring a blind man to perfect vision, like His miracles o bodily healing generally, is both a narrative and a type. It is an authentic and detailed account of the gracious work wrought on the blind man of Bethsaida, and a symbol of the deliverances and illuminations of individual souls all down the ages to the present time.

As a narrative, we see the kindly offices of the poor man's friends in bringing him to Jesus, and beseeching Him, or praying to Him in the man's behalf. They seemed to have at least three qualifications for their mission.

1. They had physical vision, and could see their way to Jesus. 2. They had personal influence with the blind man, so that he was willing to accompany them. 3. They had confidence in the ability and willingness of Christ to relieve their unfortunate friend.

How accurately these qualifications befit, and how admirably they describe all true disciples. They have spiritual vision, know how to receive it, and so are able to lead others to Him who is the "Light of the World."

Because of their constant piety and self-sacrificing love for sinners, they cannot but have influence over the spiritually blind and perishing about them. Then, they verily believe that their presentation of, and prayers for the illumination and deliverance of the unsaved will not be in vain.

Thus our way is open to consider the miracle recorded in Mark 8: 22–30, and some of the lessons it suggests. The earnest request of these men beseeching the Lord to touch the blind man, was promptly complied with. Taking him by the hand Jesus led him to the outskirts of the town, away from the curious throng, and applying spittle to his sightless eye-balls, asked him if he saw aught. On looking up, he delightfully responded in the words that head this article, "I see" (a new phrase, doubtless, for him), "I see men as trees walking." But upon the second touch of the Divine hand he was restored to perfect vision, and saw all things clearly.

To one who had never seen the sun nor any human face, the glimmering light and the movement implied in this man's answer, was, doubtless, highly gratifying—a great joy in itself, even to see men as trees walking, and a

greater joy in the hope of the perfect vision which it inspired.

Now imperfect as this and all material types of spiritual things must be, is it not suggestive of the spiritual condition of many, not to say of most of the visible church of God? They have come to Jesus under the influence of good friends, seeking illumination and help. He has not spurned them from Him; has indeed touched and led them. Aye! has applied to them His gracious helping hand. They have had, and some still have, some light, but, alas! they have stopped short of the perfect vision intended and provided. Being easily satisfied, they have been content without the second application, which would have completed this work, and prepared them for great activity and extensive usefulness.

One of the evidences of this condition is seen in their manifest misapprehension of the teachings of scripture respecting Christian privilege. They don't see that a *second* touch is necessary to complete vision, are inclined to think, and even say, that those who claim this experience are fanatical. They repeatedly affirm and love to ring the changes on the statement that the Lord always does a perfect work at the first application of His gracious power, or that they can grow into clear vision, without any definite or special second touch from His divine hand.

Again, this condition is revealed in their misapprehension of the proper relations of the Church of Christ to the world and to worldly maxims and methods. They mistake men for trees. They cannot understand that Christ's disciples can and must "dare to be singular, that God's true Israel are a peculiar people," not doing in Rome as Rome does, but always and everywhere doing the will of God. They cannot see that men can be "in the world and not of the world," that the friendship of the world is enmity against God, so that he that would be, in that accommodating and compromising sense, "the friend of the world, is the enemy of God."

The consequences of this condition on the part of a large number of Christ's professed followers are too patent, and too sad to be long dwelt upon. That they have been to Jesus and that He did something for them is certain, but that they have stopped short of a complete cure of their spiritual blindness is equally sure. Had they walked steadily forward in the light of the Lord, they would doubtless have received long since the intended clearer vision. Indeed, the best time to receive it is immediately after the first gracious illumination. Neglecting this, with many, the light that is in them if it does not become darkness declines into faint memory, and their religious life becomes a round of joyless duties. No wonder that they are unhappy in the presence of those whose lives and characters give weight to their testimony of complete deliverance.

Others with a brighter experience are sure, or almost sure, that they received full salvation at the time of their conversion. They cannot see (how could they with the film of depravity still upon their spiritual vision) that a "second touch" is necessary to a perfect cure, and so the changes ring again upon God always doing a perfect work. A complete answer to this sophism is furnished by Dr. Steel in his charming work entitled "Love Enthroned," to which the reader's attention is directed. The Doctor's luminous experience at the time and ever since he received the "second touch" sufficiently refutes it. But here he affirms that as in nature God produces only imperfect apples in torrid climes and equally imperfect oranges in the polar regions, *and for the reasons that the conditions are unfavourable* to the production of perfect fruit, so is it in the realms of grace. His gracious energy is so abundant (like His creative energy with the fruit) that He illuminates and blesses souls whose conditions and qualifications are far from perfect. Conscious only of their sins and peril and desirous to live a new life, without the remotest idea of their innate depravity, they call earnestly on Jesus for pardon and protection. Their prayer is answered, and even more than answered. Jesus hears, forgives, renews and adopts into His family. Now let them "leave the principles of the doctrines of Christ and go on to perfection." Delighted, like the man of Bethsaida, with the first response, let them look again unto Jesus the author and *finisher* of their faith. He delights to illuminate and render radiant the minds and characters of all who, feeling their need beyond the first gracious touch of His hand, consecrate deliberately and minutely, and trustfully and implicitly for His uttermost salvation.

After such illumination their souls are prepared to discern between the church and the world. They discern not only the Lord's body at the Eucharist, but they discern and delight in the Lord's image in all His saints. Whatever maxims and methods do not promote the knowledge and love of God they meekly, but firmly, discard; and "whatsoever things are pure, and true, and lovely, and of good report" are their uniform charm and choice. At th ir Lord's command, still looking up, they "see no man save Jesus only," and in His light they see all things clearly.—(*Chr. Standard.*)

Miscellany.

—Rev. J. Peill *in Independent:* On Monday, December 13th, two new churches were opened at Ambohimanga, Madagascar, those of Andakana and Antsahamanitra. The Queen and Court were at Ambohimanga, and had been informed that the new churches were finished. It was known a day or two beforehand that the Prime Minister intended to be present on the occasion; but on the Sunday it became known that Her Majesty the Queen had graciously signified her intention to be present. Monday morning, therefore, was a busy time for the people. A raised seat was erected in each of the churches, with steps leading up to it, and covered with cloth. This raised dais had been decorated and ornamented tastily, and a handsome embroidered chair was placed upon it About 9-30 a. m. the royal procession began to issue from the Andakana gate of the ancient town, and soon after that hour the Queen, taking the Prime Minister's arm, entered the chapel, preceded and followed by the ladies of her court and the officers of the royal household, being received at the door by the principal members of the church and the missionaries present. She wore a black silk dress and neat English straw bonnet, with gold necklace and bracelets set with jewels. Her whole attire was exceedingly neat and becoming, without any attempt at grandeur or display. She was carried down from the town in an upholstered, chair-shaped palanquin.

When Her Majesty was seated the proceedings commenced with a hymn of praise, in which she took part, standing while it was being sung. Then prayer was offered by one of the native pastors, followed by another hymn and another prayer, after which the pastor of the church thanked Her Majesty and the Prime Minister for coming to rejoice with them on this occasion, and gave a short account of the building of the church. The Prime Minister replied briefly on behalf of the Queen, and then addressed some remarks on the building itself, and a few words of encouragement to the people after which the closing hymn was sung, the benediction pronounced, and the Queen left the church.

As she left the building, the principal men of the place gathered outside at the door to present *hasina*, making a short speech of thank and welcome. The cavalcade then moved off to the Antsahamanitra church where similar arrangements had been made, and a similar brief service took place.

After the Queen and Court had left, the congregation in each case remained and the opening service proceeded, and able sermons were preached.

The services throughout were most refreshing and stimulating. We all felt grateful to God that he had put it into the hearts of the rulers of this kingdom now no longer to persecute and destroy his Church, but to rejoice with his people, and join with them thus in worshiping him. The royal presence at the opening of these two chapels was felt to be a very special distinctiou, this being the first occasion on which a sovereign has entered any of the four Ambohimanga churches. Indeed on only two other occasions has the sovereign of Madagascar been present at any service, other than at the Chapel Royal in Antananarivo, and these were early in the reign of the late Queen Ranavalona II.

—Times are hard, money is scarce, business is dull, retrenchment is duty—please stop my—whisky? Oh, no; times are not hard enough for that yet. But there is something which costs me a great amount of money every year, which I wish to save. Please stop my—tobacco, cigars and snuff? No, no; not these; but I must retrench somewhere. Please stop my—ribbons, jewelry, ornaments and trinkets? Not at all; pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—tea, coffee, and needless unhealthful luxuries? No, no; not these; I cannot think of sacrificing these: it must be something else. Ah! I have it now—my paper. It costs me five cents a month or sixty cents a year. I must save that. Please stop my paper! that will carry me through the panic easily. I believe in retrenchment and economy, especially in brains.—(*The Boston Christian.*)

—Dr. B. S. Cowen, Aden, writes to the *Free Church Record*: "On January 25th, accompanied by our friend the gardener, we made our first inland expedition, as we wish not merely to work in Shaikh Othmân, but also to influence the tribes and villages in the neighbourhood, so far as God gives us opportunities. This time we visited Bir Achmad, a village of some five hundred inhabitants, and about seven miles distant. Leaving here soon after seven A. M. on camels, we crossed the desert, arrived at our destination shortly before nine o'clock, and were shown into the upper room in the small mud gateway of the sheikh's palace. At a distance the palatial building itself presents a most imposing effect, which a nearer inspection proves to be a delusion and a [illegible] In this mud room we rested, cooked breakfast, and had our audience with the sheikh's nephew, a good specimen of the Bedouin Arab—quiet, hospitable, and courteous in manner; ignorant and superstitious about religion; with a wholesome belief in the powers (real and imaginary) of European medicine, and decidedly grateful for kindness and benefits received. They *thought* there were 'one or two' sick people in the village; so after reading extracts from the 'Injil' to the young people, we set off to visit them. Happily I had brought my instruments with me; and we were able to relieve a poor woman who had suffered for three years from ascites, the cause of which I could not ascertain. So unmistakable were the results and the relief to the poor sufferer, whose demonstrations of gratitude were eloquent beyond all power of language, that the effect on the Arab mind was striking and instantaneous. Suspicion was at once disarmed, and the news of the event spread like wild-fire through the village (among these Eastern tribes the daily newspaper and telegraph are alike unknown and unnecessary), and we were literally dragged

from house to house to see sick people of whose existence they seemed previously to have been strangely ignorant. By the time we had seen twenty cases we were tired, as we had been walking a good deal in the sun; and it was now time to return. We were therefore reluctantly compelled to decline any more work, but promised to return soon, which gave them evident satisfaction. We reached Shaikh Othmân shortly before eight P. M., wearied after our day's work and camel ride, but greatly encouraged by the wonderful opening God had given us among the natives, and feeling how true indeed it is that 'there are more things wrought by prayer than this world wots of.'

"Shaikh Othmân is much superior to Aden as a medical mission centre, and also as regards climate; and we anticipate an abundant opening in the immediate future. Thankful to say we are all in good health and spirits.

THE omission of undue proportion of one ingredient may turn medicine into poison; so, if we alter the composition of that truth which is the Divinely proportioned analogy of faith.

IF any person offends you without designing to do it, the blame is yours, and not his; and every such instance of groundless irritation is a reproach both on your judgment and your temper.

A GREAT Roman Catholic prelate well says, in his lectures on preaching, that "to address men well they must be loved much;" and he says again, "We are always eloquent when we wish to save one whom we love; we are always listened to when we are loved."

A LITTLE cross will embitter great comforts. One dead fly will corrupt a whole box of the world's most fragrant ointment You may as well grasp a bundle of dreams, or take up an armful of your shadow, as fill the boundless desires of your soul with earthly enjoyments.

TELEGRAPHIC NEWS.

London, April 29th: The House of Commons last night rejected, by 341 against 240 votes, the amendment moved by Mr. Reid that the House should not proceed with the Irish Criminal Law Amendment Bill until the Irish Land Bill had passed the Lords and been presented to the Commons.—It is believed that there is still reason to hope that the Ameer Abdul Rahman will succeed in vindicating his authority in Afghanistan, but, in event of his overthrow, it will not necessarily lead to complications between Russia and England. On the contrary, it will enable the two Powers to enter into arrangements with the view to suppress the tribal war and place the country under a protected ruler.—Lord Kinnaird is dead.—The delegates from the Crown Colonies who are attending the sittings of the Colonial Conference have accepted the Imperial proposals for the naval defences of the colonies.

Constantinople, 29th: Sir H. Drummond Wolff has proposed that the evacuation of Egypt by the British should take place in five years. The Turkish Commissioners have rejected this proposal, and have asked the Palace for further directions.

Cairo, 29th: The Dervishes in the Wady Halfa district having again gathered for the purpose of taking the offensive, Colonel Chermside with a force advanced and attacked the enemy, and, after some fighting, completely defeated the Dervishes, killing many, including their leader. The enemy's camp was also captured.

Berlin, 29th: The German Government has ordered the release of M. Schnaebell.

London, 30th: Her Majesty the Queen arrived at Windsor yesterday.

Paris, 30th: M. Schnaebell arrived here today. On his crossing the frontier, and arriving at Pont-a-Mousson, he received a perfect ovation from the inhabitants.

London, May 1st: In the House of Lords the Earl of Harrowby referred to the proposal made by the Canadian Government to establish a line of mail steamers between Vancouver, China and Japan, and advocated that an Imperial subsidy be granted.—The Earl of Onslow in reply said the Government has under consideration a modified proposal for a monthly service on a subsidy of £60,000, of which Canada would pay a share.—The final meeting of the Commissioners of the Colonial Exhibition, H. R. H. the Prince of Wales presiding, took place yesterday. The report presented to the meeting shows a surplus of £35,000 of which £25,000 is to be devoted to the Imperial Institute.

Constantinople, 2nd; Turkey considers that the evacuation of Egypt by the British in five years is too distant, and proposes that the evacuation be completed in two or three years.—Sir Drummond Wolff has referred the matter to England.—A difficulty has also arisen regarding the re-occupation of Egypt in the event of disorders. It is expected, however, that an understanding will be arrived at on all points.—Fighting has taken place between the Turks and Christians in Crete owing to the abduction of a Christian girl Several were killed on both sides.—Affairs in Crete are quieting down. England and France have sent ironclads there for the protection of the Christians.

St. Petersburg, 3rd: The German *St. Petersburg Gazette*, in its issue to-day, says that an agreement between the British and Russian Commissioners for the settlement of the Russo-Afghan boundary is improbable. Both are unyielding with respect to the line of demarcation to be adopted, and to-morrow's sitting of the Commissioners will decide whether to continue or break off the negotiations.

London, 3rd: In the House of Commons last night, Mr. Healy introduced an amendment to the first clause of the Crimes Bill. The discussion on the amendment having assumed a protracted form the clôture was enforced, and notwithstanding Mr. Gladstone's support, Mr. Healy's amendment was rejected by a large majority.—It is calculated that the discussion on the first clause of the Crimes Bill will occupy three weeks as the amendments to be brought forward are innumerable.

4th: In the House of Commons last night there was an excited debate on a motion which was brought forward by Mr. Charles E. Lewis, the Conservative member for Londondery City to the effect that an article which appeared in the London *Times* charging Mr. John Dillon, a member of the House, with having uttered a falsehood, when that gentleman denied in Parliament that he had no connection with the Fenian Sheridan, was a breach of privilege. The Irish members and Gladstonians demanded the immediate decision of the House with respect to Mr. Lewis's motion. Mr. Smith asked for the adjournment of the discussion till to-day, which after a long debate was agreed to by a majority of thirty-nine votes. His Royal Highness the Prince of Wales, accompanied by the Princess, opened the Jubilee Exhibition at Manchester yesterday.

5th: The House of Commons last night resumed the debate on Sir Charles E. Lewis' motion relative to the breach of privilege committed by the London *Times*.—In the course of the debate Mr. Smith declared that he did not consider that any breach of privilege was committed by the *Times*, and he proposed that the Attorney-General with a counsel selected by the Parnellite members of the House should prosecute the *Times* for the publication of the alleged defamatory article.—Mr. Dillon refused the proposal made by Mr. Smith, and demanded that a Select Committee be appointed to inquire into the matter.—Mr. Gladstone supported Mr. Dillon, and said that the appointment of a Select Committee was necessary.—The House then adjourned.

St. Petersburg, 5th: The first official meeting of the British and Russian Commissioners for the settlement of the Russo-Afghan boundary was held yesterday, and afterwards adjourned till Tuesday next, without coming to any decision.—Tuesday will probably be the final sitting of the Commissioners.

WHO IS MOTHER SEIGEL?

SHE is a lady who, by the merest accident, has made a most valuable discovery, and she is creating the wildest enthusiasm all over the country, and everybody is talking about her and asking

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(Signed) "THOMAS J. PERKINS,"

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(Signed) "W. K. BAKER."

THE EFFECT WAS MARVELLOUS.

"Medical Hall, Bangor, Jan. 5, 1885.

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(Signed) "H. LLOYD-JONES."

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(Signed) "J. D. FLORANCE."

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Domestic Occurrences.

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SQUIRES—April 28th, at Clifton, near Bristol' the wife of the Rev. H. C. Squires, of a daughter.

SMITH—May 3, at Girgaum, the wife of the Rev. James Smith, of the American Mission, Ahmednagar, of a daughter.

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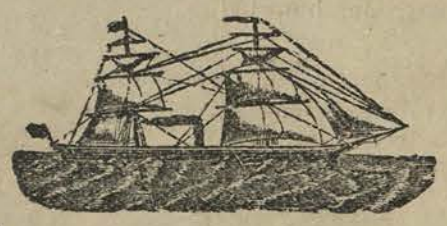

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THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon. There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum-in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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